

SCRIPTURES FOR THE BLIND

BIBLE SOCIETY RECORD

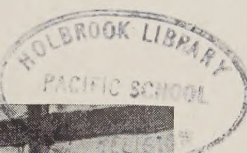
JANUARY 1941

VOL. 86, No. 1

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v. 86:

1941



LIEUTENANT RUSSEL BLAISDELL, ASSISTANT POST CHAPLAIN, PRESENTS NEW TESTAMENTS TO SOLDIERS AT FORT SHERIDAN, ILLINOIS

v. 86
1941

TRANSLATION



MEMBERS OF ADVISORY COUNCIL, AMERICAN BIBLE SOCIETY, 1940

Front row—left to right: Rev. J. A. Aasgaard, Rev. P. O. Bersell, Rev. W. F. Bryan, Rev. Graham Frank, Rev. R. M. Veh, Rev. J. Abernethy, President John T. Manson, Rev. H. F. Garber, Rev. H. A. Tomlinson, Mr. Harry Hodges, Rev. Walter McCarroll, Rev. John I. Richards, Rev. E. C. Boynton, Rev. H. T. Elliott, Rev. D. T. Gregory, Rev. C. A. Kress, Rev. S. E. Greer, Rev. D. W. Fooks, Rev. Williamson, Rev. R. D. Murphy, Rev. T. L. Holcomb.

Back row: Rev. William Christie, Rev. A. J. C. Bond, Rev. F. B. Edwards, Bishop C. H. Phillips, Rev. W. B. Pugh, Rev. J. A. MacBishop L. W. Kyles, Rev. H. W. Schenck, Rev. C. H. Hewitt, Rev. M. E. Jackson, Rev. A. F. Meyer, Rt. Rev. J. K. Pfohl, Rev. S. H.

Church Leaders Confer at the Bible House

THE universality of the Bible and the hope of Christian cooperation in the spread of the gospel are both symbolized in the annual meeting of the Society's Advisory Council at the Bible House. Against the tragic scene of the world of 1940, the Council which met on December fourth was one of the largest and most enthusiastic in the history of these meetings.

It was New York City's coldest morning of the winter, with the mercury hovering just above zero as the leaders of forty denominations found their way to the Bible House for the opening session at 9:30 o'clock. They came from fifteen different states of the Union. Among them were bishops, presidents, moderators, and clerks of their official bodies; editors, board secretaries, laymen, deans, and theological professors, Bible cause chairmen, and leading pastors.

The Rt. Rev. J. Kenneth Pfohl, D.D., presi-

dent and secretary of the Provincial Elders' Conference of the Southern Province of the Moravian Church in America, of Winston-Salem, N. C., conducted the opening devotions.

The Reverend William S. Abernethy, D.D., pastor of the Calvary Baptist Church of Washington, D.C., was chosen chairman for the day.

The morning was spent in a presentation of the Society's purposes and processes, the meaning of these times for the Bible Societies, the progress in translation, the problems of publication at home and abroad, and the present outlook for distribution in the United States and in the forty other countries in which the Society works. Announcement was made of the hope of expanding the Society's service to the blind in the coming year, and of plans developing around the observance of the one hundred and twenty-fifth anniversary of the Society in May of 1941. The sources of the Society's

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BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution
of the Holy Scriptures

VOLUME 86

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Scriptures in War Time

By Frederick W. Cropp

“**H**AVE you Testaments that our church may give to the men who are going into service from our community?”

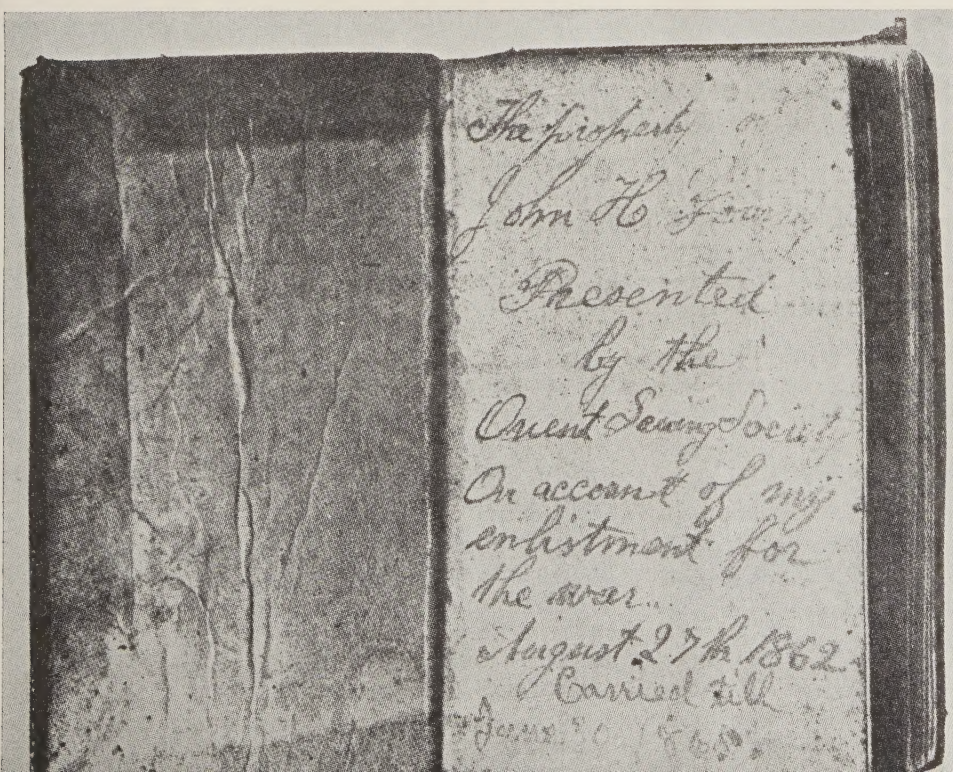
This question, in one form or another, is coming daily to the desks of the Secretaries of the American Bible Society. Enlisted men in training camps, in air and naval service, need and request New Testaments. The present world emergency has caused the United States to call an increasing number of men to the colors. Men in uniform attend worship services, have their own chaplains, and use their Scriptures. So the chaplains, the organizations working with enlisted men, the pastors and the churches at home, turn naturally to the American Bible Society for Scriptures.

Doubtless they remember other wars.

In the war between the States the Managers

of the American Bible Society determined that a Bible or a Testament should be placed in the hands of every soldier, both North and South. There then occurred one of those novel war situations similar to the medieval “truce of God.” Picket and embargo lines went down before the zeal of this holy enterprise, until some 300,000 Bibles, Testaments, and Gospels passed from New York through the firing lines to the Southern soldiers. Northern troops received their Scriptures more easily. Even prisoners of war in Northern states were issued over 35,000 volumes of the Scripture.

This service helped to set the example for the American Bible Society. In the Spanish-American War, Testaments were also distributed in large numbers to American soldiers and sailors, and some of these were carried to

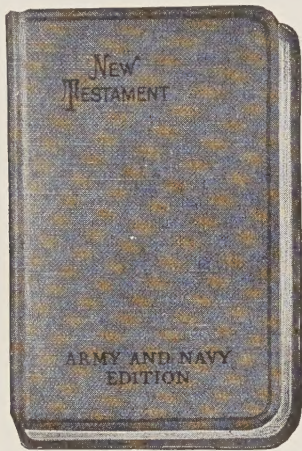


*A memory of the war
between the states when
the Society distributed
tens of thousands of
sacred volumes on both
sides of the battle line*

the Philippine Islands and around the world.

In the World War the mass distribution of Testaments reached a record peak. Impressed by the hearty response to distribution efforts among the troops along the Mexican border, the Society set out to publish and distribute through individuals, churches, Sunday schools and other home organizations, through chaplains of the Army and Navy, and through the War Work Council of the Y. M. C. A., over a million Testaments.

At first \$50,000 was sought, then \$150,000, and finally \$400,000 for the printing of these Testa-



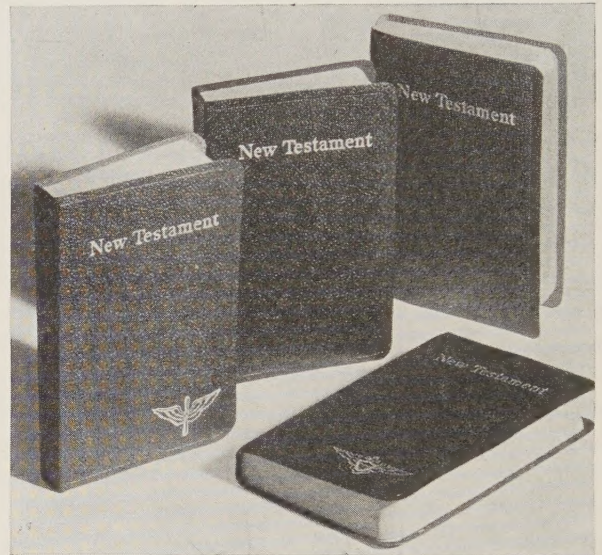
A World War Testament of 1917

ments for the soldiers and sailors. President Wilson, Theodore Roosevelt, and General Pershing heartily endorsed the enterprise; hundreds of letters of appreciation and encouragement poured in; and special gifts were received. Soon the khaki-bound Testament became practically a part of the standard equipment of the armed forces. "A Khaki Testament in Every Kit" became more a reality than a slogan. Four great presses ran continuously for 164 days, except for Sabbath rests, to print 1,150,000 Testaments, the largest grant of Scriptures ever made by the American Bible Society. Between April 6, 1917, and April 5, 1918, 2,231,831 Bibles, Testaments, and portions in special khaki and navy blue bindings were issued. So the tide rose.

And today men and women, church people, veterans of other wars, are remembering.

Is the Society prepared to supply Scriptures to the soldiers enlisting now for training for a war which we pray will not come?

The answer is an initial printing of 250,000 specially bound Testaments for the Army and the Navy and the Air Force. One of these is pictured here. They are recommended to all who wish to present Testaments to friends in the Service. The type is clear, the binding is durable. Already many have found their way into the hands of chaplains for soldiers in camp and for seamen and aviators at their posts.



Testaments for the defenders of America in 1941, for the Army, the Navy, the Army Air Corps, and the Navy Air Force

The American Bible Society has taken account of the first printing in its Emergency Fund budget. Fifteen thousand dollars is needed for underwriting the cost of these Scriptures granted to men in the Service.

You may help.

You may help by giving and by making sure your church gives to the Emergency Fund of the American Bible Society.

You may help by purchasing a quantity of these Testaments for the men going from your family and community to camp. They are also suitable as gifts for boy scouts and girl scouts; for C.C.C. boys, and similar groups. The price is 15c a copy plus postage.

You may help by sharing this story of the "Scriptures in war time" with others.

You may help by continuing to support this necessary work with your gifts and your prayers.

A Translator Goes Out on Field Work

The writer of this article has been working with a Peruvian and a Bolivian on a translation of the New Testament for the Quechua Indians who live in the Andes in Peru and Bolivia. Their testing of the translation of St. Luke in various parts of this region is a preliminary to the publication of a tentative edition which the Society will shortly undertake

By Len Herniman

AT 5 a. m. we were driving through the then deserted streets of Arequipa, and setting our course for the mass of mountains which forms Arequipa's background. It was still dark as we zig-zagged our way up through these black giants, and when night turned to day, Arequipa looked but a green smudge in a sandy waste.

The day was uninteresting as we drove through the bare hills and almost interminable deserts and pampas, the dust pouring in everywhere, and leaving us parched and dry.

We crossed the highest point on the trans-andine road and arrived in Ayaviri, the center of a fine Quechua Indian work. Ayaviri is part of the Collao, a high plateau which stretches away toward Lake Titicaca and Bolivia. Here in Ayaviri we made our first test of the new revision of St. Luke's Gospel. Portions were read to Indians in their homes and in the mission house. Our correspondent in Ayaviri is one Valeriano, a fine type of Indian Christian. He gave us valuable help by way of criticism, and encouraged us greatly by declaring "this is our Quechua."

From Ayaviri we reached Huantura, our old home, and that night climbed the hill to the little whitewashed church where some seventy Indians had gathered for the prayer meeting. On Sunday a further test was made with the Gospel of St. Luke, and it was delightful to see how acceptable the Word was as, at the close of the reading, Indian after Indian rose to his feet, and either excitedly or solemnly (according to age and temperament) expressed his appreciation, and thanked us for this "labor of love" as some of them termed it. Women, too, were among those who gave expression to their appreciation. Both morning and evening, tests were made and criticism invited; and it was a joy to see the open-eyed wonder as the people heard the Word in their own tongue.

From Hurantura we traveled to Cuzco. As we climbed the hill out of Urubamba, we looked down on an orderly little town backed by colossal snow peaks. What a picture! Green trees, golden corn, purple-blue mountains, snow peaks, and deep blue sky. Over the top the road led to the Arco and the first view of the sacred city of Inti ("the Sun"), passed the spot where, even to this day, Indian heads are bared as an act of homage to a city created by the gods, and so down the streets about which the Incas sauntered, and over the cobbles trodden by the sacrificial llamas . . . long ago.

The following morning was spent reading Quechua with Señor Ricardo Dávalos, a student at the University of Cuzco. In the room where we met was an Indian house boy, who listened with rapt attention as the portions were read. Probably, this was the first time in the boy's life that he had heard the gospel story in his mother tongue. It was especially encouraging to note that, although Señor Dávalos represented another section of Quechua-speaking Peru, yet the form and vocabulary we have adopted was perfectly intelligible to him.

That evening, in brilliant moonlight, we climbed the hill out of Cuzco, and the next morning we were en route again over the trail that leads to Lima. Down . . . down . . . down . . . until by 8 a. m. we had crossed the river Apurimac and now were in the midst of sugar cane, with mosquitos biting and the heat stifling us.

That night, by candlelight in the cane hut belonging to one Lucas Contreras, a humble and devout believer, another test was made of the text of St. Luke. As we read aloud the moving story of the Prodigal, a pair of bright eyes peered through the cracks between the canes, and ears were pressed to the sides of the hut to hear that most precious portion of God's Word. One wondered what that other Luke,



An Indian woman in the Cuzco Valley

to whom, through the Spirit of God, we are indebted for this glorious Gospel—one wondered what he would have thought to have viewed that scene, and to have seen us kneel in prayer on that earthen floor in that crude shack as we commended this translation to God, praying that it might be a means in his hands of bringing salvation to many a lost soul. Don Lucas was enthusiastically appreciative of the new translation.

Next day we were on our way back to Cuzco, and here we stayed with Professor Baca and his family. The doctor is a professor of sciences in the oldest university in the New World,—Cuzco,—and is one of our consultants. He was an avowed atheist until a few years ago, when his Spanish wife found Christ, and her changed life and influence in the home began to make its impression. Now the Bible is read in the home, and the doctor possesses his own copy.

That evening was spent reading the Gospel in Quechua, and what joy it afforded, and how we prayed that the inspired Word might prove sharper than any two-edged sword! Till eleven o'clock we read and talked Quechua, while the doctor suggested this and that alteration, and

advised the use of some word for which we had been searching.

In the province of Acomayo is an Indian settlement called Chosicani, which was our next objective. Here we were greeted by an enthusiastic group of Indians. As we gathered in the beautiful church, we thought of the price that had been paid to put up this little sanctuary of the plains . . . of the beatings and the stonings, the insults, imprisonments and death. As we looked upon that dark-skinned crowd and heard them voice their approval while the Quechua of Luke's Gospel was read to them, and saw the wistful look on many a poor woman's face, we rejoiced to have some share in bringing the gospel to these people in their own tongue.

From Chosicani to Juliaca is a far cry; but here, on Sunday night, in the Baptist Mission hall a number of people gathered for the service. The cold was intense, and for those sitting still it must have been an ordeal. However, when, at the close of the preaching service, the invitation was given to those sufficiently interested in the Quechua translation to remain behind, the entire congregation kept their seats, and it was a joy to see the marked interest taken in this new effort. A discussion followed, in which several of the brethren gave their opinions of the work and freely criticised certain words here and there, suggesting others which, in their belief, seemed better fitted to express the meaning.

Monday saw us in Puno, situated on the shore of Lake Titicaca, the highest navigable lake in the world. We gathered in a shoemaker's shop that night to read Quechua, while a cold wind from off the lake blew in through every crack and crevice. In Puno both Aymará and Quechua are spoken, as well as Spanish; so that it is natural that the Quechua of Puno is not as pure as that of Cuzco. While we stood reading, Brother Tapia held the candle and listened with rapt attention; and here again we were greatly encouraged to glean a word for which we had been searching hard for some time. We had been trying to find a word for "thunder" as distinct from lightning, and were having great difficulty, when Brother Tapia let drop a phrase which is used in Puno when it thunders—"Santiago warakkakun," which literally means "St. James is using his warakka (sling)." When the native warakka is released and quickly

pulled back, it makes a loud crack like distant thunder. So we found St. James one of the "Sons of Thunder" being associated with this word.

The next morning, climbing the hill out of Puno, we looked back over a shimmering lake, with ships built at Hull lying at anchor, and *balsas*—the boats used by the Incas—moving slowly over the blue-green waters. Tall reeds, red hills, and blue sky completed the picture. One thought of Manco Qhapaq and of Mama Oqlla, children of the Sun, supposed to have risen out from the depths of Titicaca.

From Puno, the home of Aymará and Quechua, where Bolivian and Peruvian mingle in their native dress, we journeyed across high plateaus, through mountain passes, beside lakes and streams of ice-cold water, by a lake of salt-



A colporteur in a market place—Northern Peru

petre, across scorching deserts, round the base of a volcano, and so back to subtropical, four hundred-year-old Arequipa, the city of perennial sunshine, the green oasis in a fearsome waste of sand.

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Marika

By F. Lyman McCallum

IT was in one of the narrow side streets of Kurtulush, a strongly Greek suburb of Istanbul, that Colporteur Orestes first encountered Marika. She was in her later thirties, rather large of frame, and dressed in the sober black of the working class. The string bag dangling from her left wrist suggested that she was probably on her way to the Tuesday vegetable market, where thrifty ladies of the neighborhood enjoy a morning of fierce bargaining and easy gossip.

"Would the *kyria* (lady) care to look at some very fine New Testaments, which sell for a fraction of their real cost?" Orestes asked as they met. She made no reply, except to stand and look searchingly in his face. Even when the book was in her hand, she continued to study him rather than the closely printed pages that she turned dully here and there in a manner which suggested to him that perhaps she could not read. "If you have children at home, they also would enjoy reading it," he hinted.

"But is it right for me to have this book?" she demanded suddenly.

"Without the daily help of this book, no Christian can live as he should," replied the colporteur.

"Ah, but you don't know," she explained desperately. "You see, I married a Moslem. Mine is a good man,—and kind,—one who respects our religion. But my priest tells me that to marry an unbeliever is one of the greatest of sins, and that the ceremony performed by the *hoja* was no true wedding,—so that I am now living in sin. I may not touch the holy sacraments, and after death I shall be food for the fires of hell. I am even terrified to go inside a church. But, if it is right for me to have this book, perhaps I shall learn of the truth of what I believe, and God may have compassion on me."

"Take and read it with care," replied Orestes, deeply touched. "There you will find no word that separates one in your condition from the love and mercy of God. On the contrary, you will learn that people of every race and religion are God's dear children. This book is the true medicine for heavy hearts."

"Give it me then," she said eagerly. "My heart has so long been oppressed, that I have forgotten how it feels to be at rest."

In the succeeding months the colporteur was often a welcome guest in their simple home. Through his visits and her own steady, intelligent reading of the gospel, she began to lose

her fear of the hereafter as a state of torment into which she would be hurled unblessed by priest or church. Her husband was usually present, and seemed to take pleasure in Orestes' talks and readings. The brightest object in their home was a highly colored scene of the Nativity. The husband had made for it a frame studded with little red electric bulbs, which they often lighted.

Two or three years had passed thus, when Marika took to her bed with a long and painful illness. While strength lasted, she read her New Testament faithfully and with great comfort. Often she would instruct her callers out of the book. Christians they were in name, but much of what she spoke was to them new and

surprising. There came a day when she weakly took Orestes' hand and kissed it in token of gratitude, and her eyes filled with tears. She said no word of farewell, but his next visit to the house was for her funeral.

As Orestes was showing his books in a café recently, a young Greek called him over and said, "You remember my aunt Marika, who died last year. When she was dying, she left me her New Testament and made me promise to read it. I have kept that promise, and read the whole book through for the first time in my life. If you have a complete Bible, I should like to buy and read it also; for this habit of religious reading is an excellent one, which I do not intend to drop."

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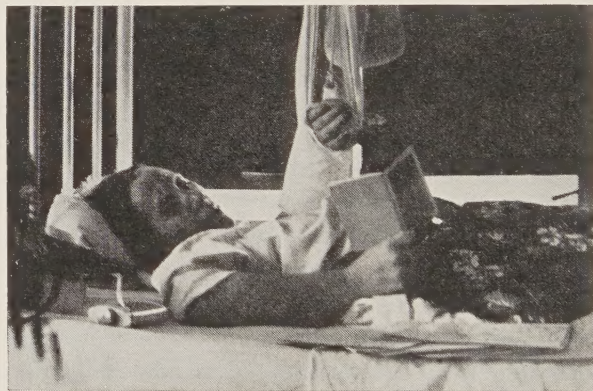
Sunshine Bags

By G. Bruce Cameron

GOSPELS placed in hospitals are always sure to be read. The Bible is apt to be neglected when the sky is all blue, and everything serene; but when clouds appear and troubles come, we reach for the Word of God.

A happy solution to the problem of providing the sick with spiritual nourishment lies in the "Sunshine Bags"—a plan of friendly service which originated in Washington. The Louisville Council of Churches adopted the idea, and is carrying it out through its hospital committee. The plan is to enclose in a handmade bag to be hung on the bed, various materials, such as scrapbooks of "funnies," stories, religious articles, and pictures. Health pamphlets are inserted, and always a Gospel.

Sunday-school classes and women's groups prepare the scrapbook material and make the bags. The American Bible Society has been furnishing the Gospels—about 3,000 each year. In the bag also is placed a card to be filled out and returned to the Council office. This card, showing church affiliation or preference, is followed up by a neighborhood pastor when the patient returns home. Many thus reached have accepted an invitation to attend church, and have become regular members. In a number of cases a little Gospel has awakened the reader to a new interest in Christ's message.



One hand is enough to hold a penny portion

One patient indicated on her card that she was a member of long standing in one of the churches of the city. Her name was not on the rolls; but research showed it had been "erased." Through the follow-up call, a glad reunion with the church has been effected.

In another ward a fourteen-year-old girl gave everything away in the bag but one thing. She reached into her bag and held up the Gospel by Saint John. "I am going to keep this," she said, "always. We haven't a Bible in my home, and my little book means a lot to me."

The director of health of Louisville wrote to the Council expressing his appreciation of the

service they were rendering through these bags. Of the use of the Gospels in the bags he said, "I believe that this method is as effective as any other that we have had in bringing the gospel to patients." The Council has been very appreciative of the American Bible Society's continued support of this service.

For over two years the Bible Society has kept up the supply of Gospels for the "sunshine bags," but many other calls are being made for hospital services elsewhere. Recently, the hospital committee of the Council of Churches accepted the suggestion that the Gospels be supplied locally. The plan advanced is to have the woman responsible for the bags in each church go before the various groups in her church with the empty bags, asking to have them filled. The Men's Class will be asked to

furnish the Gospels. Since only fifty bags are supplied by each church but once a year, the plan puts no great burden on anyone.

One of the hospital projects begun last year in Cincinnati, and carried to other cities in December, was the supplying of the Gospel of St. Luke to carol singers for use in hospitals and in visits to shut-ins. The Society's Gospel of St. Luke, with its illuminated cover and with a Christmas message printed on the back, makes an attractive and appropriate gift.

With ample funds, hospital services could be initiated in the charity wards in other cities, where now many are without the consolation of the Word. With such help many more patients could be aided and brought to Christ by the use of the Gospel in these naturally effective ways.

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Our Bible Defense

An address given on Universal Bible Sunday, December 8, 1940, over the coast-to-coast facilities of the Columbia Broadcasting System

By Senator James J. Davis, of Pennsylvania

IN these days of national defense, when much attention is given to armaments, to recruiting, to industrial production, we can not afford to neglect the moral and spiritual strength of our man power. I refer to the inspiration for productivity, endurance, hope, and confidence derived from a practical use of the Bible. On this Universal Bible Sunday, our thoughts go to the great treasures of abiding solace and good will which have eased the lives of countless generations of readers and admirers of this Book of Books.

The Bible is a personal book. It has been a personal guide to countless hosts of men and women, who have found solace and comfort in its pages. It has been your mother's Bible and my mother's Bible. It has been your father's Bible and my father's Bible. It has become in this beautifully personal way your Bible and mine. The sense of book possession rises to its highest point when you hold the Bible in your hand, and count it your very own. This friendly book, filled with the messages of social justice from the prophets, and holding out to men the spirit of love personified in the Man

of Galilee, has brought an upgraded humanity wherever it has gone.

I wish to speak a brief word from my own experience. Having but little regular school training in my early days, I found much help in the Sunday school which I attended in the little old Welsh Baptist church. There the one great book was the Bible. From it I learned to read. In its hero tales I found inspiration for strenuous living. By the light of its counsel I received guidance on life's pathway. As I speak these words, my heart warms with gratitude for this book which, since my earliest days, has been counselor, teacher, prophet, priest, comforter, brother, and friend.

Since early in my life, I have found the spirit of fraternalism to be rooted in the Scriptures. Voluntary and fraternal organizations have often taken their key ideas and fundamental principles directly from the Bible. The wisdom of Solomon, the friendship of Jonathan and David, the words of Moses, the teachings of Jesus, have exercised profound influence on Masons, Knights of Columbus, Knights of Pythias, B'nai B'rith, Moose, Odd Fellows, and

other fraternal organizations. The Bible is the eternal fountain of inspired teaching which has ministered to all generations and all lands, and from it the very best in our modern world has taken root.

We look with pride to the work of the Founding Fathers who gave us our Constitution. Too frequently, however, we forget that the men who formulated the principles of the Constitution of the United States represented a Biblical tradition. They believed in the rule of God in the lives of men as transcendent over any earthly power. They had witnessed the tyranny of princes and kings in the Old World, and wanted none of it here. They believed in a government that would endure only through the consent of the governed. They looked, not to the arbitrary decrees of any earthly ruler, but to the guidance of the Heavenly King.

The conditions that gave rise to the religious faith of the Founding Fathers are not unlike those that prevail in Europe today. The eighteenth century was the so-called age of reason. It was also an age of many wars. Materially minded philosophers were seeking politely to bow God out of the universe.

In this same Old World today we see this excessive emphasis on ideologies, the exaltation of force, and the war against God. The reaction against these lower levels of life caused pioneer Americans to turn away from the Old World and in this new land seek religious liberty. Their beliefs were embodied in the Constitution of the United States, which reflected the ideals of justice and good will which are directly derived from the Scriptures.

During my twenty years in Washington I have come to observe the direct influence which the Bible exercises on government and legislation. The fundamental laws of experience have been written into the Scriptures. The age-long knowledge of man has been set forth in these pages more vividly and convincingly than in any other place. Those who make our laws, and those who administer or interpret them, have long taken their sense of direction from the Bible; for the Golden Rule has proved to be the foundation and starting point of all rules. No government enactment which ignores this basic point of individual and social justice can stand. The President of the United States, Justices of the Supreme Court, Senators and Congressmen, pay tribute to this great word. Search through their writings and speeches,

and you will find endless reference to those ways of life and those principles of truth which are set forth in the Bible. The National Capitol cannot get on well without the Bible.

Wars in Europe and Asia have endangered the continued circulation of the Scriptures throughout the world. Normally, some twenty-five million volumes of the Bible are distributed annually in this country and abroad. Four great Bible Societies—the British and Foreign Bible Society, the American Bible Society, the National Bible Society of Scotland, and the Netherlands Bible Society—are principally responsible for the remarkable spread of the Scriptures. Almost three fourths of this distribution has been made by the three European Societies. Now they are gravely handicapped because of war. The Dutch Society has temporarily been closed up. The two British Societies have been compelled to curtail their operations. Only the American Bible Society is free to operate as before.

Through its long history of one hundred and twenty-five years, the American Bible Society has been meeting the needs of the defenders of our great Republic. During the Civil War, Bibles were provided for both the Blue and the Grey. The Bibles were passed across the lines, so that men in both armies might have the Word of God. During the World War the Society distributed millions of pocket Testaments to grateful soldiers and sailors. In peace time the Society has maintained a continuous service through the chaplains. Now it is girding itself to see that every man in our expanding military establishment shall have convenient personal access to the Scriptures. Specially bound New Testaments, appropriate to the Army, Navy, and Air Force, are being prepared.

In the spirit of liberty which Americans seek to cherish, we should also cherish the great book from which this spirit has come into our lives—the priceless heritage of our fathers and our father's fathers. This liberty deserves the protection which it must have in order to endure. The gallant defenders of our Republic in the past have identified their devotion to our free way of life with their reverence for the Bible. The two have become inseparable. The perpetuation of Biblical principles and the ongoing life of free peoples stem from the same source. This is the faith in which America was founded. This is the faith in which she has come to her highest success. This is the

faith in which she has the largest hope of continued usefulness.

The code principle dates back to the Bible. Men have always sought to be bound together by a common bond of principle. Thus it was that Moses received on Mount Sinai the Ten Commandments. Thus it was that Christ had such knowledge of the law that he was able to reduce the ten codes of Moses to a single code, which we know today as the Golden Rule. Faith in the code principle produced the Constitution of the United States.

There is great need today for the spirit of fair play, the principle of mutual aid, and the fundamental unity which are basic to all true codes. No one can deny the confusion to which all the world now seems to be tending. Fear, doubt, suspicion, and hate are all about us. Conditions are less fortunate in other countries than in our own. Long years of depression have taken a fearful toll from our churches,

our schools, and all of our character-building institutions. The income of these institutions has been sharply curtailed. This means desperate tragedy for many of them, and loss for all of us. These institutions derive their inspiration and strength from the Bible. As the Bible increases in practical use, the institutions of freedom and good will find their highest destiny. As the Bible is forgotten or obscured, these institutions suffer.

Under these circumstances there is need for ardent heart-searching and heart-warming. Increasingly we shall realize that we belong together in one large all-embracing family. Thus we shall come to take greater pride in our country, our homes, our schools, our churches, and our Bible. Facing the possible loss of these precious treasures, we should now more heartily appreciate and cherish them. For this reason, I ask our radio audience to support the valuable work of the American Bible Society.

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. . . Which Any Business Man Can Do

THE following letter was received about the first of December from Mr. Arthur A. Everts, president of a jewelry firm in Dallas, Texas:

Dear Friends:

Thought you might be interested in the following, which any business man could do with helpful results.

Realizing the fearful need of witnessing for Christ among laymen, we procured 2,500 gold crosses and placed the following advertisement in our daily paper:

Gold Cross Free Tomorrow

A tiny, quarter inch, 10 kt. gold-filled cross will be presented FREE on request to everyone who calls in person FRIDAY, and who wishes to wear it in honor of HIM who said, "Ye shall be my witnesses," and who is the only hope of the world today. No obligation on your part whatever.

Arthur A. Everts Co.

We expected to have about 1,000 people call for them. The results were most amazing to us, because the 2,500 crosses were gone by 12:30, and between two and three thousand people were disappointed in the afternoon. With each cross we gave a copy of the Book of Acts, with the request that it be read.

We telephoned long distance for 10,000 more crosses, as we had promised one to each one who would call. We put a similar ad in the paper when these were received, thinking that probably five or six thousand people might call for them. The 10,000 crosses gave out at 3:30 in the afternoon, as did your Dallas supply of Acts, but the crowds continued. We finished up with Luke with a Christmas sticker on it, and a similar injunction for witnessing printed on its cover.

We have ordered another 10,000 crosses; but certainly shall not advertise any more, but furnish them to those who were disappointed the second day.

We had a double line of people out on our sidewalk leading to the rear of the store, and have had very many compliments. We were gratified that so many people in Dallas were willing to wear the cross in honor of the Christ.

Perhaps other Christian business men might like to do the same thing. The crosses are quite inexpensive. We gave away a total of 17,000 crosses.

For the Society's cover on the penny portions of the Book of Acts Mr. Everts had substituted a heavy gold-leaf paper cover, on which he had printed "Acts of the Immortals, a guide for your adventuring with Him to the uttermost parts of the earth."

This is by no means the first time that Mr. Everts has distributed the Scriptures in connection with his business. For several years he has watched for every opportunity, and created them himself at times, to circulate the Gospels, the Psalms, and the Book of Proverbs through the channels of his trade. Maybe he is a bit too optimistic in his feeling that "any" business man can do this, but it is certain that so many thousands of them could as to compel the American Bible Society to multiply its production of Gospel portions many times. During 1939, the Society published penny portions in English covering the New Testament and the Book of Proverbs to the total of 2,977,514 copies, the majority of which were distributed in the United States, while millions of portions in other languages were published abroad.

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He Put the Bible to Work in His Church

By Rev. J. R. Turner

Pastor, Kirkwood Methodist Church, Atlanta, Ga.

ON the first of December, 1938, I purchased from the American Bible Society 500 Gospels of St. Luke, 500 of St. John, and 500 Acts. On the back of each I had printed the name of our church, with an announcement of its services and an invitation to attend.

• • •

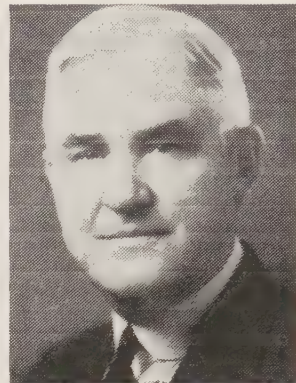
America Was Bible Conscious

At least this was true on Universal Bible Sunday, December 8, to a degree never before attained and with promise of a still more general observance next year

THERE are many more people who know when Mother's Day comes around in the calendar, than who know whether the Book of Malachi is in the Old Testament or the New, although Mother's Day as an observance is scarcely twenty-five years old, and the Book of Malachi has been in the Bible for centuries. It is to be deplored that every American does not know where the Book of Malachi is found,

I then announced to my church that I would use the Gospel of St. Luke in all our prayer services until Easter. After that, we were to use the Book of Acts for the rest of the year.

I gave a the book using to son who our prayer I asked give these others. I in my passing where from the left it in If no one home, I the little books instead of my pastoral card.



Rev. J. R. Turner

copy of we were every per- came to meeting. them to Gospels to used them toral visit- I read book, and the home. was at left one of

The prayer meeting in our church was about like yours. At once we began to notice an increased interest. Each Wednesday night we saw a steady growth in the attendance. About the middle of August we had 114. This was the smallest number at any prayer meeting from that time until Christmas. The highest number reached was 189. We are now using the Gospel of St. John. On a recent Wednesday night, which was a rainy night at the close of a rainy day, we had one hundred and ten present.

We have felt the effects of this Bible emphasis in all our services. Our church school attendance was up to twenty-five percent. The attendance at preaching services was very much increased. I have never found anything in my twenty-eight years in the ministry that has been such an inspiration to my church.

and also what it teaches; and yet it is a distinct gain that there has been added to the list of annual observances one so wholesome as Mother's Day, in spite of the commercialization it shares with Christmas and Easter. Similarly, it is a distinct gain that Universal Bible Sunday is becoming more generally observed, even though it may not contribute directly to a wider knowledge of the teachings of God's Word. It

cannot but make a wholesome contribution to our nation's life to have the general public who read the papers and listen to the radio, but seldom read the Bible, made aware once each year of the fact that the Bible is God's Word; is the spiritual seed plot out of which the American way of life sprouted, and is the guide book which has directed the course of much that is best in our nation's life.

Our country is entering what may be a prolonged period of years in which it will be necessary to contend stoutly for our heritage in the Christian faith. Everything, therefore, that can be done to popularize the place of the Bible in the life of our nation and the world will be clear gain. The growing recognition of Universal Bible Sunday is therefore a matter for genuine encouragement.

That Bible Sunday this year surpassed in popular recognition all its predecessors is beyond question. For one thing, it was more officially recognized by the Government. In addition to an endorsement by the President, which has been given each year for a long time, the Federal Communications Commission this year chose one of its members, Mr. George Henry Payne, and the National Broadcasting Company donated one of its great networks for Mr. Payne to commend the Book to the people of the country. Beside this and other network broadcasts which we hope to be able early in the year to publish in the pages of the *Record*, many commercial programs, newscasters and interpreters endorsed the occasion in their announcements, so that literally millions of American people at least heard of the occasion probably for the first time. The American Bible Society wishes here to express its deep gratitude, not only to all these friends who have given such invaluable assistance, but also to the scores of local pastors, church federations, ministers' unions, and radio station managers who collaborated to release not less than 175 local broadcasts covering almost every state in the Union. We would not forget either the hundreds of newspapers which carried articles and editorials about the day.

Of particular interest in the celebration this year was the participation of the Brooklyn Bible Society, the centennial of whose founding fell on December 5. On that evening a banquet was held at the Plymouth Church of the Pilgrims in Brooklyn where the great Henry Ward

Beecher once held sway. The accompanying picture was taken on this occasion when General Secretary Cropp presented a Bible to Mrs. Evelyn H. Williams, aged eighty, who had for many years attended Sunday school in the lecture room of the old Second Presbyterian Church where the Brooklyn Bible Society was founded.



Secretary Cropp presents a Bible to Mrs. E. H. Williams

Again, on Bible Sunday itself in the same historic church fourteen hundred people gathered in midafternoon to hear addresses by General Secretary North of the American Bible Society, Honorable John Cashmore, borough president of Brooklyn, and former Governor William E. Sweet of Colorado, now moderator of the General Council of the Congregational-Christian Churches.

The hundred years of service in Scripture distribution was reviewed in a colorful pageant, and the look ahead was embodied in remarks made by Dr. J. Henry Carpenter, secretary of the Brooklyn Society, who announced a forward movement program for strengthening the work of the Society as it faces the needs of modern Brooklyn with its more than 2,000,000 inhabitants to be served in thirty-four languages.

(Continued from page 2)

income were analyzed with special reference to the need for increased support from the church bodies and their individual constituent congregations.

At the luncheon, a question period brought out many points of interest and a discussion of the opportunities for cooperation between the Society and the churches. In the afternoon, the Secretaries and the Treasurer outlined the War Emergency Fund of \$150,000 which the Society is undertaking to raise to meet the needs of refugees and war prisoners in Europe; the necessary deficiencies in the services of the European Bible Societies, now caught in the meshes of war; the maintenance of Scripture supplies for orphaned missions, and the production of Scriptures for the rapidly expanding military establishment in the United States.

At three o'clock, the budget committee of the Board of Managers of the Society met in joint session with the Advisory Council, and considered the proposed budget for 1941, which is presented to our readers on page 17 of this issue. Following a motion to recommend the budget to the Board as presented, the findings committee appointed at the opening of the meeting presented the following report, which reveals the spirit and the determination of the Council. Copies of these findings are available in limited numbers.

1. In its sessions at the headquarters of the American Bible Society the Advisory Council is impressed with the appalling need for the Word of God throughout the world and, at the same time, heartened by the exceptional equipment of the American Bible Society, if adequately supported, to meet this need.

2. In a world where anti-Christian ideas are being extensively circulated, we call on the Christian forces of America to match such subversive activities with the propaganda of the Prince of Peace through a greatly increased circulation of the Word of God.

3. We know of no agency in our nation better equipped to supply the Scriptures in the present crisis than the American Bible Society, and rejoice to know of the growing recognition of the Society's essential services on the part of the church bodies of our land.

4. We commend to every denomination in the country the Society's heroic effort to meet the new conditions arising out of the wars abroad, through the establishment of its War Emergency Fund designed to supply Scriptures to war prisoners in Europe, dislocated peoples and refugees, orphaned missions, hard-pressed Bible Societies in England and the Continent, and our own expanding military establishment.

5. In view of the cable just received from the British and Foreign Bible Society that they plan to maintain their work in 1941 at the same level as this past year, we call upon the people of our churches to increase their individual support of the American

Bible Society, which hitherto has received only one fifth as much per capita from the American people as the British Society has from the people of England.

6. We further highly commend the effort which the American Bible Society is continually making to encourage the wider use of the Bible itself in the services of the churches, the work of the Sunday schools, the reestablishment of the family altar, and in personal devotions.

7. While in days like ours every follower of Christ is called upon to make new sacrifices for his cause, we are concerned that the regular support of the American Bible Society's normal work shall not suffer, but that both churches and individuals who now contribute shall increase their gifts to meet the increased need.

8. While many terrific forces are tearing the world apart, the Advisory Council would remind the constituency of all the churches that the Bible, now translated into the principal languages of the world, has, when fully distributed, power to bind the nations together. Not only during the days of war, but with the dawn of peace, the Book in many hands and languages can, if we do our part, make for "the healing of the nations."

Graham Frank,
General Secretary, Disciples of Christ
J. E. Skillington,
Methodist World Service Commission
G. B. Williamson,
President, Eastern Nazarene College

The denominations represented and their delegates were:

| <i>Denomination</i> | <i>Representative</i> |
|--|-------------------------|
| Advent Christian | Rev. C. H. Hewitt |
| Adventists, Seventh-day | Rev. H. T. Elliott |
| Assemblies of God | Rev. Noel Perkin |
| Seventh-day Baptist | Rev. Ahva J. C. Bond |
| Northern Baptist | Rev. Wm. S. Abernethy |
| Southern Baptist | Rev. T. L. Holcomb |
| Church of the Brethren | Rev. Ross D. Murphy |
| Christian and Missionary Alliance, Rev. Wm. Christie | |
| Church of God | Rev. Homer A. Tomlinson |
| Church of God | Rev. C. W. Hatch |
| Churches of God (Gen. Eldership), Rev. W. E. Turner | |
| Congregational and Christian ... | Rev. E. C. Boynton |
| Disciples of Christ | Rev. Graham Frank |
| Evangelical | Rev. Raymond M. Veh |
| Evangelical and Reformed ... | Rev. Geo. W. Richards |
| Friends | Mr. Arlando Marine |
| Augustana Lutheran | Rev. P. O. Bersell |
| Missouri Synod Lutheran | Rev. Adolf F. Meyer |
| Norwegian Lutheran | Rev. J. A. Aasgaard |
| United Lutheran | Mr. Harry Hodges |
| Mennonite | Rev. Henry F. Garber |
| Methodist | Rev. J. E. Skillington |
| Methodist | Rev. W. F. Bryan |
| Free Methodist | Rev. C. Adam Kress |
| Wesleyan Methodist Connection ... | Rev. F. R. Eddy |
| African Methodist Episcopal ... | Rev. M. E. Jackson |
| African Methodist Episcopal Zion, Bishop L. W. Kyles | |
| Colored Method. Episcopal ... | Bishop C. H. Phillips |
| Moravian, Northern Province | Rev. S. H. Gapp |
| Moravian, Southern Prov., Rt. Rev. J. Kenneth Pfohl | |
| Nazarene | Rev. G. B. Williamson |
| Presbyterian, U. S. | Rev. John A. MacLean |
| Presbyterian, U. S. A. | Rev. Wm. Barrow Pugh |
| Associate Reformed Presbyterian, Rev. F. B. Edwards | |

Cumberland PresbyterianRev. D. W. Fooks
 Reformed Presbyterian (Covenant), Rev. S. E. Greer
 Protestant EpiscopalRev. Henry Darlington
 Reformed EpiscopalRev. Telford S. Russell
 Christian ReformedRev. John Beebe
 Reformed in AmericaRev. Harold W. Schenck
 United BrethrenRev. D. T. Gregory

Representatives of the following denomina-
 tions were prevented from attending:

American LutheranRev. Walter E. Schuette
 MethodistRev. Orrin W. Auman
 Primitive MethodistRev. Wesley Boyd
 United PresbyterianRev. Francis J. Scott

. . .

Two New Secretaries



Dr. Taylor

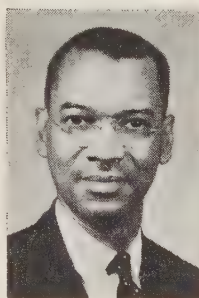
THE opening of the new year finds two new men taking their places in the ranks of the Society's workers in the homeland: one in charge of the great joint office of the Northwestern District and Depository and the Chicago Bible Society; and the other, of the Dallas Division of the Haven Agency

for Work among the Colored People of the United States.

Reverend Robert T. Taylor, D.D., succeeds Dr. Jesse L. McLaughlin, who lays down his tasks in Chicago after fifteen years of service there, five in the headquarters office in New York, and sixteen earlier years as the Society's Secretary in the Philippine Islands. Dr. Taylor is a native of Sullivan, Illinois, the son of a Presbyterian minister. He was graduated with the degree of B.S. in 1926 from James Millikin University, Decatur, Illinois, and with the Th.B. degree from Princeton Seminary in 1929, being ordained to the Presbyterian ministry in the latter year. As a member of the staff of the "Old First" Church of Newark, New Jersey, he was pastor of its branch—the Tabernacle Presbyterian Church—in that city from 1929 to 1931. For the past nine years he has been pastor of the historic First Reformed Church of Tarrytown, New York, where he served with distinction, not only in his own parish, but in civic and community affairs. Dr. Taylor received the degree of doctor of divinity from James Millikin University in 1938. Dr. Taylor brings to his new work a genial, sympathetic personality, determined missionary zeal, and a real affection for his fellowmen. His task is one of varied and extensive responsibilities, which will call from him the full exercise of his talents and

strength. The pastors, missionaries, and other Christian leaders of the city of Chicago and of the great Northwestern District (comprising the states of Illinois, Wisconsin, Iowa, Missouri, Minnesota, North Dakota, and South Dakota) will find in Dr. Taylor a new companion in service, who will share their problems and burdens with faith and courage.

* * *



Dr. Sheppard

Reverend G. A. Hobart Sheppard succeeds the late Dr. M. L. Vaughters, whose death in September 1939 terminated nineteen years of service for the Society in the Dallas Division of the Colored Agency. Dr. Sheppard was born in Greenville, Texas, was graduated with the degree of Th.B. from Bishop College, after which he studied in Hartford Seminary and the Yale Divinity School, receiving his bachelor of religious education degree from the former, and his baccalaureate of divinity from the latter. He was aided in his graduate studies by the award of a scholarship from the John F. Slater Board for Negro Education. Arkansas Baptist College awarded him the degree of doctor of divinity. Dr. Sheppard was ordained to the Baptist ministry in 1927, and since has served churches of that denomination in New Haven, Connecticut, and Mexia and Texarkana, Texas. His new field of service centering in the Dallas office includes the five states of Texas, Louisiana, Arkansas, Oklahoma, and Kansas, more than a half million square miles, with a Negro population of 2,348,000. The need is great, and Dr. Sheppard brings to it an eager spirit of missionary zeal, which promises much for the Society's service in the Southwest.

Stamp Collecting for Emergency Needs

IN these days of emergency the officers of the American Bible Society are exploring every possible source of income. For many years the British and Foreign Bible Society has conducted a "Stamp Corner" for reselling to collectors the many unusual stamps which they receive from their foreign secretaries and correspondents.

The American Bible Society is at present unable to conduct such a project, but has arranged to dispose of its stamps through a trustworthy dealer. Already additional support for the distribution of the Scriptures has been received.

Many of the readers of the *Bible Society Record* may help in this enterprise. No better disposition of old collections, unusual postage stamps, and revenue stamps could be made than sending them to the New York office for marketing to philatelic agencies. Every cent of the proceeds will be used for the further distribution of the Scriptures.

In sending in stamps, the following suggestions should be observed:

1. Gifts of old collections and albums are very acceptable. Foreign stamps are useful, especially the unusual issues and airmail. Collectors may aid by sending interesting duplicates.

2. United States commemorative stamps, airmail, and those of higher value are especially

welcome. Kindly do not send the 1c, 2c, and 3c values in common use.

3. Envelopes with unusual cancellations, war marks, or censor stamps, should be sent whole.

4. Stamps should not be *cut close*; they need not be counted or tied into bundles, just torn off with about 1/4-inch margin of paper left around, but not *double* paper. If the stamps are separated by soaking or peeling from the envelope, it should be done very carefully, as torn or thinned stamps are practically useless.

5. If members of churches or schools, or groups of friends, can put their stamps all together and send in one parcel so as to save postage, it will be helpful. Stamps packed in two manila envelopes, one inside the other, arrive safely and save the weight of a box.

Kindly address: The Secretaries, American Bible Society, 450 Park Avenue, New York, N. Y.

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Are You a Subscriber?

The *Bible Society Record* is now in its ninety-first year. An annual subscription is entered for every friend of the Society who contributes one dollar or more. It has been widely commended as invaluable to pastors, Sunday-school workers, and all who desire to keep posted on the work of world missions. Are you a subscriber? Have you friends who should be reading the *Record* regularly? Write now and receive the *Record* for 1941—the year of the Society's 125th Anniversary.

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Reader, Read Yourself into These Figures!

Francis C. Stifler

THE making of a budget is always an act of faith. The year upon which we have entered is fraught with many uncertainties. Changes come fast in times of war, and modern wars bring ever swifter changes than their predecessors. On the threshold of 1941 the American Bible Society faces a set of major problems unlike any that were ever faced before, with many nations in commotion, sister Bible Societies in distress, distant mission fields

cut off from their home bases, millions of fighting men mobilizing, campaigning or languishing in prison camps, uncounted millions of people in Europe and Asia driven from their homes and facing starvation, disease, and death, and the doors of opportunity for the Society's normal work as wide open as ever.

On the other hand, the Board of Managers, as it considered a new budget, faced the encouraging fact that last year the churches of

America slightly increased their giving to the Society, and that 36,000 individuals made gifts, whereas only 24,000 did so the year before. Because of the growing appreciation of the world's need and the increase in employment, the budget committee had faith to believe that, even more next year than last, the Christian people of America, through their churches and by their individual gifts, would appreciably increase their support of the Bible cause.

In addition to the figures given below, the Society is in the midst of a special effort to raise a war emergency fund of \$150,000 to care especially for the refugees, the prisoners of war and other sufferers in Europe; to maintain the supply of Scriptures to American, British, French, and other missions in Asia, Africa, the Near East, and Latin America, hitherto dependent upon the British and Scottish Societies now stricken by the war; to maintain the supply of Scriptures for the Dutch East Indies now cut off from the Netherlands Bible Society in Holland; to aid the stricken Bible Society of France to maintain its work; and to furnish Scriptures to the chaplains in the United States Army, Navy, Air Force, Marine Corps, and C.C.C. camps now rapidly increasing in numbers.

How should a reader of the *Bible Society Record* look at this budget? How can he keep it from just being another dry column of figures? Let the reader put himself into the budget. To do this, I suggest that he concentrate on certain words as he reads the table. The word "churches" includes most of our readers. Is your local church contributing to the Society? No great amount is required from any church; but every church should be doing its share. The word "individual" refers to every reader. How much more than the minimum gift of a dollar, which brings the *Record* to your door, are you going to give in 1941, to see that there is no dearth of Scriptures circulating in our tragic world? Every reader can put the words "trust funds," "legacies" and "annuities" up close to himself, and ask the question "Can I help in any of these ways?"

True, a column of figures usually does not inspire one to eager perusal, but I ask that every reader read the brief statement below carefully, prayerfully, and personally. Read the six paragraphs describing the estimate of expenditures. They are very condensed. Break them up with

a moment of lively imagination. How meagre will the figures appear when the needs are thoughtfully contemplated.

If, after studying these budget figures, every contributor to the Society would say something like this to himself: "The world is at war. Millions of people have lost everything. The compassionate Christ is expecting me to share their burdens. One way I can do it, is to double what I have given to spread the Word of God." If we would all say this and act upon it, the figures below would be gloriously revised a year from now, and the rays of hope that pierce the night of these dark times would lengthen to brighten many a patient sufferer's way. *Let us read, then pray—and act.*

Budget Estimates of Income, 1940 and 1941

| | Receipts 1939 | Budget 1940 | Budget 1941 |
|--|------------------|------------------|------------------|
| <i>From General Sources</i> | | | |
| Gifts by Churches | \$116,343 | \$117,000 | \$120,000 |
| Gifts by Individuals | 113,115 | 115,000 | 115,000 |
| Seal Campaign | | 15,500 | 55,000 |
| Gifts of Auxiliary Bible Societies .. | 14,139 | 14,000 | 14,000 |
| Income of Trust Funds and other Funds | 122,034 | 125,000 | 120,000 |
| Legacies applied to Budget | 130,000 | 130,000 | 130,000 |
| Proceeds of Annuities applied to Budget | 70,000 | 70,000 | 70,000 |
| Income from Miscellaneous Sources | 1,336 | 2,000 | 1,000 |
| Applied from Unexpended Balances | | 11,400 | 10,000 |
| Total General Income | \$566,967 | \$599,900 | \$635,000 |
| <i>From Special Sources</i> | | | |
| Gifts for the Blind | 5,471 | 6,110 | 7,110 |
| Income of Funds for the Blind ... | 1,879 | 1,890 | 1,890 |
| Applied from Reserves for Blind .. | 750 | | |
| Huston Fund for Plates | 14,887 | 10,000 | |
| Total: not including Sales | \$589,954 | \$617,900 | \$644,000 |
| Income from Sales (U.S.) | 268,416 | 280,000 | 300,000 |
| | <u>\$858,370</u> | <u>\$897,900</u> | <u>\$944,000</u> |

Budget Estimates of Expenditures—1941

| | |
|--|------------------|
| For translation and revision of Scriptures and the plates of new versions | \$22,200 |
| For the distribution of the Scriptures in the United States of America, including ten Districts, four Divisions, and five Depositories, covering expenses of colportage, grants, promotion of distribution, offices, and supervision; work for the blind, grants to Army and Navy, prices below cost | 165,834 |
| For the twelve Foreign Agencies serving thirty countries covering colportage, expenses of other forms of distribution, grants of Scriptures, loss on Scriptures priced below cost to be within purchasing power of the people, printing and purchase of Scriptures; shipping costs, rent and office expenses; for grants in Africa, Europe, and Micronesia, and the indirect expense of other foreign work | 235,795 |
| For general administration, including secretarial and treasury staff, publication of the Record and Annual Report, safeguarding of securities, pension charges .. | 106,523 |
| For cultivation of donors, advertising, publicity, promotion of Universal Bible Sunday, proportionate share of expense of certain denominational benevolence promotion, seal campaign, and other items related to promotion and cultivation | 113,648 |
| | <u>\$644,000</u> |
| For printing and publication in the United States of America (kept in balance with sales) | 300,000 |
| | <u>\$944,000</u> |

EDITORIAL COMMENT

BIBLE SOCIETY RECORD

*A Journal Dedicated to the Wider
Distribution of the Holy
Scriptures*

Editors: THE SECRETARIES

Address correspondence to Francis
Carr Stifler, Editorial Secretary,
Bible House, Park Avenue and
57th Street, New York



VOL. 86 JANUARY 1941 No. 1

What Fifteen Dollars Did

FIFTEEN dollars, given anonymously through Dr. Graham Frank, pastor of the Central Christian Church of Dallas, by a member of his congregation, brought untold pleasure to the seven blind



people shown above in the garden of the Lighthouse for the Blind—and to seven others like them. For that fifteen dollars enabled the American Bible Society to give fourteen sets of talking-book records to persons who could not afford to buy them. Each set consists of two records, carrying selected passages from the Old and New Testaments; and now, in their own homes, these blind people can listen over and over to the

beloved records that Mrs. Cameron, director of the Lighthouse, has so often played for them.

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The Record in 1941

FORTHCOMING issues of the *Bible Society Record* in 1941 will be of particular interest to the friends of the Society and Bible lovers everywhere. The year upon which we have entered is a memorable one. It marks the 125th anniversary of the Society, which was founded in May of 1816. It is also the fortieth anniversary year of the founding of the William Ingraham Haven Agency for Work among the Colored People of the United States. The February number of the *Record* will carry special illustrated articles commemorating the founding of the Haven Agency, which, during its four decades of service, has distributed over three and a half million volumes of Scripture to one of the most needy and at the same time most appreciative sections of our American populace. Two of the four Divisions Secretaries of the Agency, Rev. V. C. Hodges, D.D., of Cleveland, and Rev. G. A. Hobart Sheppard, D.D., of Dallas, are newly appointed to their posts and will honor the February *Record* with their first contributions to its pages.

Since the Society was instituted on May 8, 1816, the May issue of the *Record* will commemorate the 125th anniversary of the founding of the Society, as well as briefly report, as the May issue always does, the world-wide work of the Society for the preceding year.

The March issue will announce the annual Lenten "Read the Bible Seal Campaign," which, after the successful campaigns of the past years, is already a matter of frequent inquiry on the part of the Society's friends.

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December Meeting of the Board

THE eighth stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-fifth year was held at the Bible House, Park Avenue and 57th Street, New York, on Thursday, December 5, at 3:30 p. m., President John T. Manson in the chair.

Devotional exercises were conducted by General Secretary Cropp.

The minutes of the eighth stated meeting of the year were approved.

Minutes of the standing committees were presented and approved and their recommendations adopted.

The budget for 1941 as recommended by the Budget Committee was presented. Appropriations for the year 1941 were adopted, totaling \$944,000, not including monies received in foreign fields and therein spent.

The Reverend G. A. Hobart Sheppard, D.D., was elected Secretary of the Dallas Division of the Haven Agency as of January 1, 1941.

The safe arrival in Beirut of Secretary Bell of the Bible Lands Agency, North, was reported.

Copies of Report No. 2 on War Emergency Work were distributed.

The Treasurer reported the following consignments to the Foreign Agencies:

| September | Volumes | Value |
|---------------------|---------|------------|
| Latin America | 39,115 | \$1,130.76 |
| Far East | 150 | 6.21 |
| | 39,265 | \$1,136.97 |
| October | | |
| Latin America | 2,191 | \$492.24 |
| Far East | 168 | 168.47 |
| | 2,359 | \$660.71 |

The issues from the Bible House during the month of September were 368,500 volumes, and in October, 593,366 volumes.

The meeting was adjourned.

Officers, Managers, and Agencies of the American Bible Society

President

JOHN T. MANSON

Vice Presidents

CHARLES E. HUGHES, LL.D., D. C.
JOHN R. MOTT, LL.D., N. Y.
CHRISTOPHER MATHESON, Okla.
CARL E. MILLIKEN, LL.D., Me.
WILLIAM S. PILLING, Pa.
HARRY P. CONVERSE, Ky.
JUNIUS E. BEAL, Mich.
WALTER L. STOCKWELL, N. Dak.
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FRANK O. LOWDEN, LL.D., Ill.
HERMAN J. SCHAFER, Mo.

EDWARD S. JOUETT, Ky.
HORACE WHITE, La.
J. HENRY BAKER, Md.
R. L. SMITH, Tex.
ROBERT L. CARRICK, Ky.
HENRY S. STEARNS, M.D., N. Y.
WADE H. ELLIS, LL.D., D. C.
WM. JAY SCHIEFFELIN, PH.D., N. Y.
WM. LYON PHELPS, LITT.D., Conn.
GENERAL EVANGELINE BOOTH, London.

ELBERT A. HARVEY, Mass.
E. CLARENCE MILLER, LL.D., Pa.
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JOSIAH H. PENNIMAN, LL.D., Pa.
FRANK H. MANN, N. Y.
A. R. CLARK, Ill.
WALTER W. GROSSER, Ill.
ARTHUR S. JOHNSON, Mass.

General Secretaries

REV. ERIC M. NORTH, PH.D., D.D.
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